

OUR FOREIGN MISSIONS

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FOREWORD

We are happy to publish the third edition of the book—*Our Foreign Missions*. This is the text of a lecture delivered by Sahibzada Mirza Mubarak Ahmad, Secretary, Ahmadiyya Muslim Foreign Missions, on the 27th December, 1957, at the Annual Gathering held at Rabwah. It has now been revised with a view to include some of the achievements which the mission had undertaken but not yet completed at that time. Photos of the mosques constructed since then have also been added. In short, it is a brief survey of our activities in foreign lands, of missions established under the Tahrik-i-Jadid, a new scheme for the preaching of Islam in foreign lands, launched in 1934 by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul-Masih II, the present Head of the Ahmadiyya Movement in Islam.

Perusal of this book will, indeed, reveal how the missionaries, despite their obvious limitations and meagre resources, have been carrying on the light of Islam to the heart of Christendom. Mosques have been built in England and in other European countries to proclaim the Unity of God—from the minarets of which the Muezzins call the faithful to prayer five-times a day.

We recommend the book to all alike. This will enlighten the readers with valuable informations on the spectacular expansion of Islam through Ahmadiyya Movement all over the world.

RABWAH,
July 1, 1961.

B. A. BASHIR
Naib Vakil-ut-Tabshir.

INTRODUCTION

Missionary activity on the part of the Muslims had died out some centuries before the advent of the Promised Messiah; and this precisely was the time when for various reasons, mainly political, Christian missionary onslaughts against Islam reached their peak. For the greater part, these onslaughts took the form of a campaign of misrepresentation and vilification from the pulpit, the public platform and the press, the concentrated virulence of the attack having been focussed on two major points: (i) to prove that Islam as a religion was a negation of all civilization and progress; and (ii) to twist to the utmost and black paint in the most ghastly colours the Islamic conception of what is usually spoken of as *jihad*, and to establish that this religion owed its expansion to the power of the sword. This poisonous propaganda was conducted by Christian organisations with such vigour, at home in Christendom and abroad in the rest of the world, that particularly in the West this impression gained universal prevalence, creating an intellectual atmosphere so unfavourable for Islam that people could hardly tolerate the merest mention, much less bear to hear of the many excellences of this religion, and its strong points, as compared with other religions of the world. European writers wrote profusely about the life and the teachings of the Holy Prophet, but always from a hostile angle; while the clergy, engaged in a world-wide missionary campaign, took painstaking care to spread these lies and inventions abroad on a world-wide scale. Drawing a picture of those days a Dutch orientalist wrote:

"Everything maintained or invented to the disadvantage of Islam was greedily absorbed by Europe; the picture, which our fore-fathers in the Middle Ages formed of Muhammad's religion, appears to us a malignant caricature."
(*Mohammadanism* by C. S. Hurgronje, pages 3-4).

In this poisoned atmosphere it was not possible for decently minded Europeans to stand up and plead that before forming a final opinion it was essential for a student to go to the original sources. Let us again see what Hurgronje has to say on the point :

"The rare theologians, who, before attacking the false faith, tried to form a clear notion of it, were not listened to, and their merits have only become appreciated in our own time. A vigorous combating of the prevalent fictions concerning Islam would have exposed a scholar to a similar treatment to that which, fifteen years ago, fell to the lot of any Englishman who maintained the cause of the Boers." (*Mohammadanism*, by C. S. Hurgronje, page 4).

The Boers were the people who colonised certain territories in South Africa. At one period of their history they became embroiled with Britain when the situation slithered into an open war which was prosecuted from both sides with a grimness and ferocity that has seldom been surpassed. From 1899 the struggle lasted till 1902 when the Boer territories known as Transvaal and Orange Free State were incorporated into the Cape Colony. During this period the Boers were looked upon by the British as bitter, implacable enemies ; and for any Briton to raise his voice in support of the Boers amounted to treason against the crown. In the words of Hurgronje, the hostility and rancour prevailing against Islam in the minds of the European people was so acute as to be akin to the feeling which an average Englishman in those days had against the Boers. This is one reason why, if at all a writer here and there dares to concede some good point to Islam or the Muslims, he does so only mildly, in a roundabout sort of way, and even at that

only after referring to a string of defects and shortcomings usually ascribed to this religion, this being the style of writing which characterises orientalist of the 16th and 17th centuries like Dr. Prieaux, Abbe Maracchi, and Hottinger. Right up to the end of the 18th century, this wave of hostility and malice continued to mount higher and higher, until at the commencement of the 19th century, hard on the heels of European political dominance, and encouraged by the extreme weakness of the Muslims, the Christian clergy were animated by a new zeal for propagation of the Gospel of Christ. They organised well-knit and strongly supported missions to work among the conquered races to wipe out Islam as a spiritual force. A host of such organisations and Bible Societies sprang up in Europe and America during the time from 1803 to 1817. This powerful assault shook the Muslim people as a tornado shakes areas over which it passes, so that the broken and defeated Muslims shrunk within themselves with terror and began to feel that the storm would wash away all trace of Islam from the surface of the earth.

Exactly at this very time, when the Muslim mind was hemmed in from all sides by defeat and dejection, and when they were raising their eyes to heaven for help, God Ahmighty came to their succour. He fulfilled the great promise. He had given in the Holy Book that He would raise His Messenger with guidance and the Religion of Truth, so that He should make it prevail over all other faiths. In the person of Hazrat Ahmad, the Founder of the Ahmadiyya Movement, He sent a reformer and a regenerator, and gave to the world the glad tidings that whereas on one side His chosen servant would revivify Islam and establish the *Shariah* on a firm basis, on the other he would shatter the Cross

to pieces and slay the swine. Hazrat Ahmad presented the real face of Islam to the world, and gathered round him a devoted band of people who really felt for Islam, who were prepared to sacrifice everything if only they could carry the message of love and peace which Islam embodied to the corners of the earth, sallying forth from their homes in an unprecedented zeal in their time, eager to carry the Quranic teachings into the very heart of the Christian world. The task of revivifying Islam was carried out by Ahmad with such amazing success that Christian plans to wipe out Islam were completely obliterated from the world map of future possibilities. In fact, he completely turned the table upon the Christian peoples in this respect until now we find that the Christian clergy, who not so long ago had been dreaming so devoutly of the Cross gaining predominance all over India, are now seriously concerned, because they find that Ahmad's interpretation of Islam is actually making successful inroads upon Europe and America as well. It is interesting now to go back to 1894 when a memorable conference was held in London attended by the clergy from all over the world, and when presiding over a session, the Lord Bishop of Gloucester, the Right Reverend Charles John Ellicot, D. D., said :

"But perhaps the movement in Mohammadanism is the most striking. I learn from those who are experienced in these things that there is now a new kind of Mohammadanism showing itself in many parts of our empire in India, and even in our own island here at home. Mohammadanism now speaks with reverence of our blessed Lord and Master, but is not the less more intensely monotheistic than ever. It discards many of these usages which have made Mohammadanism hateful in our eyes, but the false prophet holds his

place no less pre-eminently than before. Changes are plainly to be recognised : but Mohammadanism is not the less aggressive, and alas ! to some minds among us, (God grant that they be not many), even additionally attractive." (*The Official Report of the Missionary Conference of the Anglican Communion, 1894, page 64*).

This was the great task which Hazrat Ahmad, the Promised Messiah, accomplished by revivifying the Faith and by establishing the *Shariah* on a firm basis, falsifying thereby the dream so long cherished by Christendom that Cross shall one day come to prevail in all lands. The task of shattering the Cross to pieces demanded that just as Christian missionaries had been penetrating to the nooks and corners of the earth, Ahmadi Muslim missionaries should roll the tide back and carry the fight into the homelands of the Christians themselves. Accordingly, we find that Allah in His grace and mercy gave the glad tidings to Hazrat Ahmad :

"I shall carry thy name and thy teaching to the remotest corners of the earth."

Now, this task was not by any means an easy one to carry out. For this purpose was needed a well-knit body of men, with the love of Islam in their hearts, prepared to sacrifice their wealth and comfort, so that Islam should prevail in the hearts of men. Hazrat Ahmad brought into being this devoted body of men, then passed away, leaving the task of carrying Islam to the corners of the earth to one of his successors, a man from his own seed, of whom God Himself had said in this very context, it would seem that "his fame would spread to the ends of the earth."

God in His grace and mercy has given to us that with our own eyes we should see all this come to pass. At the hands of Hazrat Ahmad, Christian plans for dominance of the Cross all over the world have been brought to nought, and now we see his gospel being carried to far-off lands in a chain of missions which hardly leaves a territory untouched. The wind is now beginning to blow from the East to the West. Whereas formerly Christian missionaries used to come to the East to make these simple-minded people yield belief to the doctrine of Trinity, the disciples of Ahmad now are leaving their homes, their wives and children to carry the teachings of Islam to the sons of the Cross in their own lands and their own homes. And indeed already we are beginning to find that the very selfsame people, a short time ago, who were not prepared to listen to the merest mention of Islam, are now coming forward to bear witness that the work of breaking the Cross to pieces is already well in hand, and that the day does not now seem distant when only one religion would prevail all over the world, the religion brought by Muhammad (peace and the blessings of God be upon him).

About the bright future which lies in front of Islam, we see Hazrat Ahmad's remarkable prophecy being fulfilled right in front of our eyes :

"For Islam the time would come once again of the same freshness and light which earlier had belonged to it; and the selfsame sun would once more rise in all its splendour which had illumined the world in the days of its inception."

(*Fateh Islam*, page 9).

Our Foreign Missions

Before I take up the thread of this account in places where we have regular centres of missionary activity, staffed with regular missionaries, I wish to make a brief mention of the recent establishment of the Ahmadiyya Movement in a country where so far we have not been in a position to send any missionary at all. This country is the Philippines comprising a total of 7083 islands, with a population of 16,000,303, of which number 6,77,903 are Muslims. The Spaniards began invasion of this country in the 16th century, obtaining possession, during the next two hundred years, of all but a few islands. In 1850 they also attacked areas which were inhabited purely by the Muslims, or where the Muslims formed the main portion of the population. As one after another these areas came to be subdued by the Spaniards, the power and influence of the Muslims became entirely a thing of the past. As the people of Spain were heavily biased against Islam, and the Muslims were, in fact, full of rancour against them, in the Philippines also they greatly persecuted the Muslims and did their best to eliminate Islam from the area. The result is that now in the Philippines no Muslims are left except a small number in some of the lesser known islands of the group.

Some years ago, Hazrat Khalifatul-Masih II gave orders that an attempt should be made to send missionaries to the Philippines, but so far we have not been able to obtain permission from the Philippine Government for their entry into the country, sometimes one difficulty having been raised in the way and sometimes another. No government, however, can stand in the way of the Will and Pleasure of God from taking its course. It was the Will and Pleasure of God, it seems, that the teaching of the Movement should reach that country; and, as the Promised Messiah has said :

There is a strong urge,
And a remarkable zeal
In the heavens in favour
Of the propagation of Truth ;
And angels, to this effect,
Are descending upon the hearts
Of all those by nature
Who incline to the paths
Of righteousness and virtue,

many righteous souls in the Philippines were eager to accept the truth. They studied our literature through correspondence. And as this literature was being sent out by mail, it occurred to me that we might as well send *bait* forms with it, so that those, who might want to join the Movement, should be in a position to do so without any unnecessary delay. These forms were mailed with a covering letter to the effect that in case the addressee agreed with the teachings of the Movement, and believed that the needs of the time called for a divine reformer, which need had been met in the person and mission of the Promised Messiah raised in fulfilment of the prophecies contained in the Holy Quran, he could, if he so wanted, join the Movement by signing the *bait* forms. Many of these forms have come back to us duly filled in and this *bait* through *tableegh* by mail has continued, 228 Philipinos having by this time joined the Movement. I should think this is the first instance in the history of the Movement of such a considerable number of people in a foreign land joining the Movement only through contact by mail. Recently one of these Philippino friends wrote to me that some Pakistani Maulvees made a tour of the Philippines delivering lectures at various places. This friend introduced himself to these Maulvees as being a member of the Ahmadiyya Movement, whereat the Maulvees became furious with him. They, in fact, told him that he was no longer a Muslim, and started to abuse him.

This behaviour on the part of these Maulvees made a very sad and deep impression upon our friend. He was painfully amazed to find that people who, a minute ago had been insisting with all the force at their command that a real Muslim was one who took care to injure no one either with his tongue or his hand, had, at the mere mention of the name of the Ahmadiyya Movement, so far forgotten themselves in their unreasoning hate as to make such a shameful display.

Now let us see what is happening these days in Africa, for it is in Africa that a decisive struggle is going on between Christianity and Islam.

WEST AFRICA

Ever since the day Christian powers began to secure possessions abroad, it has been their consistent policy to facilitate and encourage the spread of Christianity in lands where they held sway, or wielded any influence. Acceptance of Christianity by the inhabitants of a country, or by a major portion of its people, was considered a guarantee that the Western grip over the land would remain firm for all time. All European powers with possessions in Africa have been notorious in this respect, and wherever the Europeans went, Christianity followed with a sure and firm tread, so that by the time our missionary effort began to touch the shores of the Dark Continent, the Cross had already been planted deep almost everywhere, and it was fully backed up by European might. The task before our missionaries, therefore, was unusually heavy and difficult. But the fact, that through our poor efforts Islam is already making its way, full in the teeth of the obstacles those opposed to it can easily raise in its way, constitutes no small proof of the inherent intrinsic strength of the Islamic thought and way of life. This remarkable and far-reaching revolution in Africa is underway through the selfless and unusually brave

endeavours of our missionaries who are devoting their lives to the noble task ; and it is no small encouragement to us to find that though we are so woefully poor in material means, the champions of Christianity in these lands already stand in fear where they have to face our advance.

Nearly half a century ago A. P. Atterbury claimed in his book entitled *Islam in Africa* that the task of eliminating "Islam in Africa will be comparatively easy for Christianity." But now in view of the missionary endeavour of the Ahmadiyya Movement, something akin to consternation has spread in the Christian churches, for they are beginning to see P. Harries that their triumph is turning to defeat. Mr. Lyndon wrote in 1954 in his book entitled *Islam in East Africa* :

"At the beginning of the present century Christian writers were asserting that Islam is nothing without political power, and that for this reason Islam in Africa could not survive. No one can seriously believe this now. The challenge remains, and indeed is more formidable because of the cross currents of political life."

Another writer to whom we would refer in this connection is S.G. Williamson of the University College, Ghana, who writes in his book entitled *Christ or Muhammad* :

"In Ashanti and the southern parts of the Gold Coast, Christianity to the present time holds the advantage. But in some parts of the south, particularly along the coast, the Ahmadiyya Movement is making great gains. The popular hope that the Gold Coast would soon become Christian is in greater danger than we think....."

"Numbers of educated young people have been attracted to the Movement."

"That there is a challenge to the Christian church cannot be doubted. It is not yet decided whether the Cross or the Crescent shall rule over Africa." (*Christ or Muhammad* by S. G. Williamson, University College of Gold Coast, May 12, 1953).

This significant change in the situation is most certainly a result of the missionary effort of the Ahmadiyya Movement. The Christian world today finds itself forced to admit that a portion of the world is being rapidly drawn to Islam, and that this change spells a great danger for popular and long cherished dreams in regard to the final triumph of the Cross. Recently the *Daily Graphic* of Ghana, 7th December, 1957, reported as follows under the heading "Influence of Islam" :

"A Church of England Survey reported in London yesterday that 'Islam is now spreading to the pagan and Christian areas in West Africa.'"

"The Survey was compiled from recent world-wide reports of Bishops of the Church of the Anglican Communion, and published by the Church Information Board, Westminster.

"The great rival of Christianity for the soul of West Africa is Islam, it is said. Traditionally, the northern part of all these territories, where they border on the Sahara, are Muslim areas which have had contact with the heart-lands of Islam for a thousand years.

"It is not surprising that, with the greater mobility of modern times, Islam is now spreading to the pagan and Christian areas.

"The Bishop of Lagos writes that throughout the whole of Nigeria, and especially in Lagos, the

Islamic religion appears to be gaining more adherents.

"The same is true of Ibadan, the educational centre of the country. In Sierra Leone, the Bishop notes that in the past few years Mohammadans have been more vigorous in their own worship and in propagating their faith."

In West Africa we have four missions: Nigeria, Liberia, Sierra Leone and Ghana Missions.

NIGERIA MISSION

The influence of our mission in Nigeria has increased a very great deal during recent years, and our activity is spreading out day by day. Having witnessed the steadfast resolution with which we have worked there, the Muslim inhabitants of this country have begun to feel that the Ahmadiyya Mission is the only well organised body endeavouring in the interests of the Muslim masses, working day and night for their progress and welfare.

In 1955 when Hazrat Khalifatul-Masih II visited Europe, the Ahmadiyya Community of Nigeria sent a representative to greet him there on behalf of the Community, to present a walking stick and to request Hazrat Khalifatul-Masih that he may be pleased to bestow his own walking stick on the Nigerian Ahmadiyya Community to be kept among them as a sacred memento.

This mission publishes a weekly named, *The Truth*, which is the only journal to serve the Muslims, a veritable steel wall against the Christian onslaughts. *The Truth* is a very successful and effective instrument of our *Tabligh*. Islamic institutions in many places exchange literature and information through this journal, and some important people contribute

articles to it, so that it has won for the mission a position of respect in the Press of the country.

A young and very active member of the Movement has this year been selected by the Government from the staff of this weekly for training in journalism in U. K. Another indication of the influence of the Movement on the Press in Nigeria lies in the fact that Maulvi Naseem Saifi, our missionary incharge, was this year elected Vice-President of the Nigeria Union of Journalists.

This mission has its printing press, which facilitates the turning out of a large volume of literature. Two booklets, namely, *Life of Muhammad* and *An Outline of Islam*, published by this mission, have been accepted as text-books in the schools. The work of translating the Holy Quran into Yoruba, the local language, has been taken in hand, the first *Para* having been published this year. Professor Elyas Burney wrote a book last year entitled, *Qadiani Movement*, which was published in Durban by a concern known, as *Makki Publications*. Maulvi Naseem Saifi, the Head of our Nigeria Mission, wrote an effective reply, and published it under the title "Our Movement." Printed in Holland, this book contains a detailed reply to points raised by Professor Burney, and fully exposes the falacies and mis-statements on which this hostile writer built up his case. A perusal of this book enables one to form some idea how and to what extent a person can be carried away by prejudice to make wrong statements and to twist the writings of others in order to prove one's own case. "Our Movement" by Maulvi Saifi is a book that grips the heart; and it is hoped it will, on the one hand, strengthen members of the Movement in their convictions, and on the other help non-members to obtain an accurate view of the Movement.

This mission has turned out a good deal of Islamic literature, which has been well received by educated people in the country. The Prime Minister of Nigeria, Alhaj Abu Bakr, said on one occasion that whenever he had any occasion to argue a point with the Christians, Ahmadiyya literature always came to his help and that in this respect there was no other literature on which he could place such reliance. It is these telling instances of the success of our endeavour which are causing anxiety in Christian circles.

In 1957, in the middle of May, a representative conference was held of the Christian clergy of Nigeria. According to a report in the *Daily Times* of Lagos, great concern was expressed in this conference at the rapid progress being made in Nigeria by Islam. The report in question added that in the course of lectures, the speakers admitted that in view of this progress the Christian missionaries were beginning to lose heart, and feel rather shaken in their convictions.

A very prominent newspaper of Nigeria, *Herald*, published an article from the pen of one of its regular correspondents who is also a high dignitary in the Christian circles where it was said :—

“If past attempts at reform have misfired, what of the ocular demonstration—the changed position of our Muslim countrymen. They were the most backward community up to some thirty years ago, but since the Ahmadis started their progressive campaign wonderful changes have been wrought among them.”

—*Herald*, 19th August, 1955.

Another newspaper of Nigeria wrote :

“Islam was making a strong bid to be regarded as the recognised religion of West Africa ; and that he had heard from more than one of the diocesan in the provinces that Islam was making a great advance.....”—*Daily Times*, Feb. 23, 1955.

Another indication of the success we are having in Nigeria, are broadcasts on the national radio. Our missionaries get about eight to ten opportunities a month to give talks about Islam, comprising refutation of attacks against this religion and exposition of its beauties and salient points. This enables our missionaries to reach the farthest nooks and corners of the country.

Another notable success in the same connection is the radio broadcast of our Friday sermon and service. From Lagos, the capital of the country, programmes are broadcast from the mosques four times a month, and one among these mosques is the Ahmadiyya Central Mosque. In the case of the other mosques, of which the service is broadcast on the radio, the Imams give the whole sermon in Arabic, from which neither the Muslims, generally speaking, can derive any benefit, nor the Christians, knowledge of Arabic not being so common. But since the sermon in our mosque is delivered in English, all who listen can follow it and derive the fullest benefit.

We have nine schools in Nigeria. Appreciating the services of the Ahmadiyya Movement in this behalf, the ruler of the area known by the name of Agbedah has donated 160 acres of land, where a school and a mission house will be built in the near future for which purpose funds are being collected. By the grace of God about 200 persons accepted Islam through this mission during 1957. Notable among these is Miss Mary Peart. This English woman has been in Nigeria for some time, and is a frequent writer in the columns of the *Daily Times* and of *The Truth*.

LIBERIA MISSION

Liberia is the first and the oldest democracy on the African continent. Situated on the western

coast, its area is 42,000 sq. miles. It is bounded by Sierra Leone in the west, by French Guinea in the north, Ivory coast in the east and by the Atlantic ocean in the south. The population is about 25,00,000. The U.S.A. established a colony in the area in 1820, but set the land free in 1874. Our mission was opened in 1956 in Monrovia, the capital town of the country. When we reached there the Bahais were already on the scene with a well organised effort, this being the main reason why our mission had to turn its attention foremost to the checking of this current. Our missionary obtained interviews with professors, doctors and other prominent and influential people and sought to convey to them true picture of the Bahai Movement. Our mission attracted a great deal of attention in a very short time, with many well educated people coming to the centre for information and light.

Our missionary has had the honour of two interviews with the President of the Republic. In the first of these he introduced our mission to the President, and presented him some literature. The importance which the President attached to this occasion may be gauged from the fact that the Vice-President, the Cabinet members and the Speaker of the House of Representatives also were in attendance. Accompanied by an American Ahmadi, a Chief Imam of the non-Ahmadi Muslims and some prominent non-Ahmadi Muslims, our missionary presented an address to the President, in the course of which he set down briefly the history of the Movement, the claim of its Founder, and the salient points of the Islamic teachings. He stressed that Islam was the only religion which at one stroke abolished all racial distinctions. The President himself, the Cabinet, and everybody else present on the occasion, listened to the address in pin-drop silence, and those who attended the function were

deeply impressed, for this was the first occasion when they found a Muslim conveying the message of Islam to the Head of the Liberian State, with the whole Cabinet listening. Subsequently, it would appear, the Defence Minister took time to study with care the Holy Quran in translation and other literature made available on the occasion, for later on he wrote a letter to our missionary saying that Islam was indeed the religion of equality and peace; that the Ahmadiyya Mission was perfectly at liberty to convey its message to the people; and that he (the Defence Minister) should be informed whenever any trouble was experienced by the mission.

During 1957, 11 persons joined the Movement.

SIERRA LEONE MISSION

Politically Sierra Leone is divided into two parts, one being a colony and the other a Protectorate. In the Crown Colony our centre is in Freetown, the capital. Being an important sea port on the western coast, the place is invested with an additional importance. The educated Christian community hold the greatest influence, the Muslims being backward in education and torn among themselves by internal conflicts and party or personal dissensions. Though many of them are large-hearted and well aware of the importance of welfare institution like hospitals and school for the life of a community, no one so far has succeeded in creating such thing for the Muslims. In fact, the Muslim public here recently appealed to the Ahmadiyya Movement to turn its attention to this state of affairs. Accordingly, at the commencement of 1957, a plot of land was purchased for £1200 where a school is expected to be opened very soon. With the mosque in Freetown a mission house also is under construction.

Mainly through the efforts of our mission and by the grace of God, we can say that Muslims

seem to be waking up from their sleep. In the Protectorate the centre of the Movement is in Bo. In this part of the country we have many schools of our own which, with other prescribed courses of study, impart religious education as well. In Bo too we have a school which is considered to be one of the best in point of staff and the building in which it is housed. In the boarding house, attached to the school, care is taken to bring up the children in a religious atmosphere.

The mission brings out a newspaper called the *African Crescent*, which is the only Muslim journal in the entire Protectorate, and which, therefore, was enthusiastically welcomed by the Muslim public, messages of goodwill having been received on the occasion even from some cabinet ministers. Since no Muslim in the country had a printing press, our journal was printed in a press of which the proprietors were Christians, who after some time, declined to execute the work. To meet this situation an appeal was made to the members of the Movement to come forward with financial help so that a printing plant could be purchased. A sum of £1900 was quickly raised, with which machinery was purchased in England. It has been installed and will soon begin to function. This will not only enable us to bring out our journal regularly without any difficulty, but will also prove to be a source of income. Since a large number of Syrian Arabs have settled in the country as businessmen, this mission also brings out a tract in Arabic which is called *Alhilalu Alfriqi*.

We have at the moment 25 mosques in Sierra Leone. One spacious mosque was built in Magburka in 1957, and a programme is in hand for building mosques of our own in a number of other places. Only recently a copy of the English translation of the

Holy Quran was presented to the Prime Minister. In a function held for the purpose on this occasion the Prime Minister said :

"He had been greatly impressed by the sacrifices of the Ahmadiyya Mission, and by the simple living of its missionaries. These missionaries do not have the means and facilities enjoyed by the missionaries of some other religions in this country, but in spite of the hardships they have to undergo, they are devoting themselves to the spiritual and educational progress of the land."

The Minister for Mines, who also attended the function, spoke on the occasion to the effect that:

"These are the young men who have awakened us from our sleep with the light of Islam. In the face of great hardships, they have been striving for the last twenty years for the spiritual and educational betterment of the country; and what stands further to their credit is the fact that their endeavour is to benefit not only the Muslims but all, whatever their creed, their desire to serve humanity being prominent in all their schemes and programmes. Hundreds of children having attended their schools, have become better citizens; and they are to be found in almost all walks and departments of life."

Recently, when the Minister for Colonisation and Public Works, the Hon'ble Chief Kande Burah visited Bo, he was invited to the Mission, which invitation he very cordially accepted. Speaking on this occasion the Hon'ble Chief said :

"I cannot refrain from admitting that in Sierra Leone today if there is any Muslim organisation busy in serving the country, it is only the Ahmadiyya Movement and its missionaries. And it would also

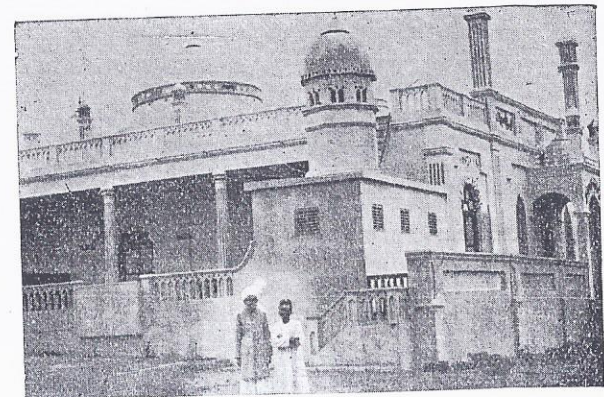
be an injustice not to admit the fact that if the Ahmadi missionaries had not come to this country and defended Islam against the onslaughts of the Christian missions, hardly anything of Islam except its name would have been left in these parts by this time, and no one would have liked to associate himself with it."

GHANA MISSION

In the Gold Coast, which, since independence, is called Ghana, our centre is in Salt Pond. In this country, by the grace of God, is to be found the largest Ahmadiyya Community in Africa. We have about 150 mosques and thirteen schools, of which one is of the secondary standard, and one for teaching Arabic. Apart from this we have started one school for teaching Arabic. There is no other arrangement in the country for teaching this language so indispensable for the Muslims. When our missionaries reached this country, they found studies comprising text books in Christianity prescribed as courses in the University. We pressed the Government through the Ministry of Education that Arabic as well as Islamic religious studies should be accepted as a part of the University courses, and this point of view has now been accepted by the Government.

Our missionary endeavour in Ghana has reached a stage where, by the grace of God, even non-Muslims cannot help being greatly impressed. An article was published recently in the *Manchester Guardian* under the caption "Islam in Africa." This was written by Mr. J. A. Price, a professor in the University College of Ghana. In regard to the Ahmadiyya Movement Mr. Price wrote:

"The Movement is rapidly growing, gaining its converts from Christianity and Paganism, the rate



Ahmadiyya Mosque, Saltpond, Ghana, (West Africa)

of growth being demonstrative in the Gold Coast. In 1231, where 8,110 adherents were shown, in 1943 the figure was 22,572. Similar growth, stimulated by the snowball effect of a visibly successful mission which offers good educational facilities up to the secondary school level, has been recorded through the whole of British West Africa.....The Ahmadiyya Movement has much to its credit, displaying ardent missionary activity and a positive and concrete social development programme in its limited countries....."

EAST AFRICA MISSION

Work being done in East Africa by our missions can conveniently be divided into two parts:

- (i) Construction of mosques and mission houses ;
- (ii) The work of propagation :

The Ahmadiyya mosque in Nairobi, which has been named Darussalam, was completed in March 1957 at a cost of 10,00,000 shillings. On the occasion of the opening of this mosque messages of goodwill were received from all the three governors, cabinet ministers, high government officials, and from the may or and other notables of Nairobi. The local press gave ample coverage to the event, with a large number of articles on the Ahmadiyya Movement from various aspects.

The Ahmadiyya mosque being built in Mombassa is in its final stage. It is well worth mentioning in connection with this mosque that a sum of 60,000 shillings was donated for the purpose by the widow of Syed Miraj-ud-Din, then the President of the Ahmadiyya Community of Nairobi.

Tabora is a town in Tanganyika where we have had a mission since 1934, with a beautiful and spacious

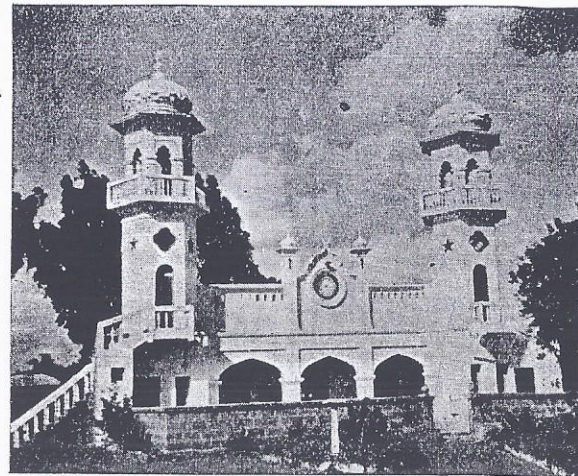
mosque. In a plot of land adjoining the mosque there is a commodious mission house, which also houses a printing press erected at a cost of 60,000 shillings.

On July 1957 the building of a mosque was taken in hand on the shore of Lake Victoria in Jinja at the source of the Nile.

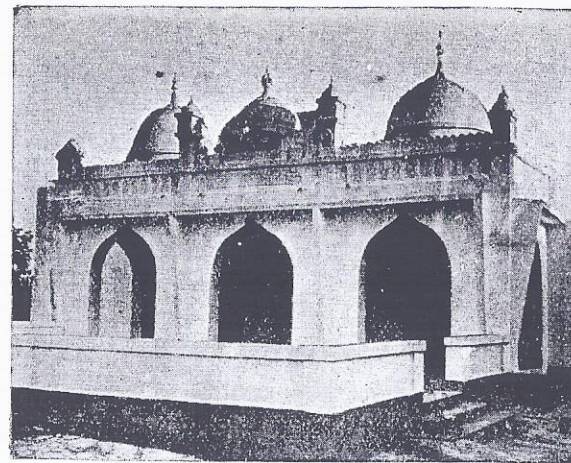
For a long time we have had a programme in our mind for building mosque in Kampala, Uganda, but on account of various difficulties the idea had to be kept in abeyance. Now, however, by the grace of God, we have been successful in obtaining a suitable plot of land for the purpose, and construction has been started the foundation stone having been laid on August 9, 1957, at the end of the Friday service on that day. In Morogoro, too, which is the capital town of the eastern province of Tanganyika, a suitable plot has been acquired for building a mosque, and construction is expected to start soon.

PROPAGATION

For the last twenty years the Ahmadiyya Mission in East Africa has been publishing a journal in Swahili called *Mapenzi Ya Mungu* which is becoming popular not only in East Africa but in Belgian Congo, Nyasaland, and Rhodesia as well. From November 1957 its circulation was increased from 3,000 to 4,000. It is interesting to note that this journal is self-supporting as far as the expenses are concerned. Its main features are the superiority of Islam as a religion, the truth of Ahmadiyyat, exposition of the Islamic culture, and news items covering the country. Under orders from Hazrat Khalifatul-Masih II, a newspaper in English was started from May, 1957. It is called the *East African Times*. On the strength of its nice get-up and quality



Ahmadiyya Mosque, Nairobi, Kenya, (East Africa)



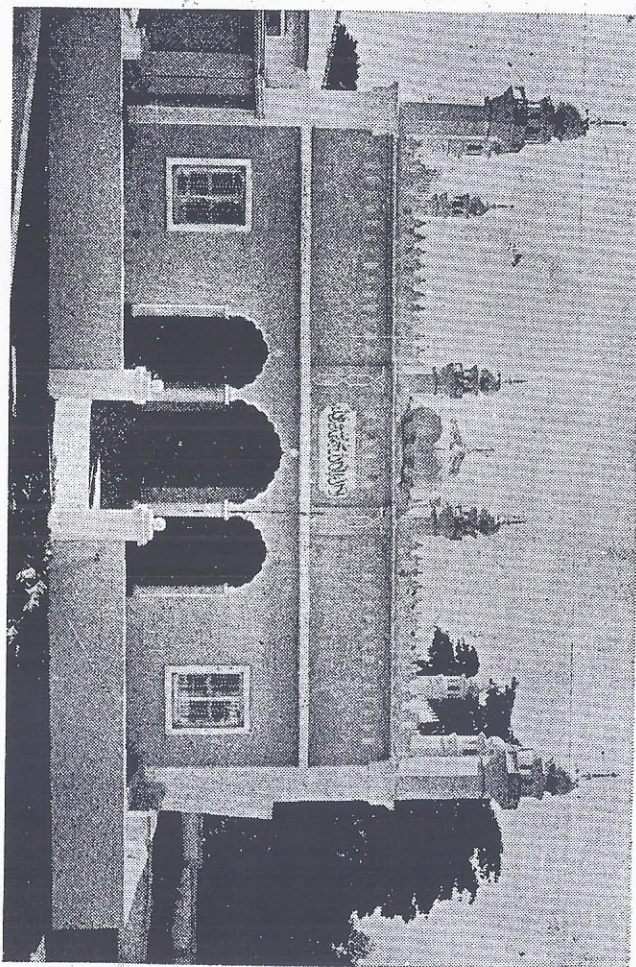
Masjid-i-Salam, Darus-Salam, (East Africa)

of its contents this publication is rapidly beginning to find favour with the public. It enjoys an encouraging circulation among ministers, government officials, members of the council and students.

This newspaper enjoys increasing popularity especially among the African people for the simple reason that it caters for their pressing spiritual needs, and guards them against the pernicious influence of the Western type of culture by exposing its weakness and sham in some respects. Translation in English of the sermons of Hazrat Khalifatul-Masih II, which it carries from time to time, is another feature which adds to its utility and popularity. It is especially encouraging to find that intelligent, serious-minded and educated sections of even the non-Ahmady Muslims read it with avidity. They have on various occasions expressed appreciation of its policy, and some of them have helped it with donations. The well-known daily of East Africa, *The East African Standard*, also appreciated its policy in one of its issues.

Similarly, we have a newspaper in Luganda as well, which is the native language spoken in this part of the country. It is called the *Voice of Islam*. Over and above these journals, literature comprising 8,92,000 pages has been locally published in the form of pamphlets, books and brochures. During the last ten years this mission has also sent out 10,000 copies of the Swahili translation of the Holy Quran. Translation of the first two parts of the Holy Book into Luganda has been published to the extent of 2,000 copies. A Christian missionary, who has worked in Africa for a long time, and who now is a professor at the London School of Oriental and African Studies, wrote as follows in connection with our work in East Africa in his book, entitled *Islam in East Africa*:

AHMADIYYA MOSQUE JINJA, UGANDA, EAST AFRICA



"A new translation of the Holy Quran appeared in 1953, published in Nairobi, and written by Sheikh Mubarak Ahmad, Ahmadiyya leader of the Ahmadiyya sect. This Swahili translation contains a commentary on the Quranic verses written from the Ahmadiyya viewpoint, and combines the presentation of the Ahmadiyya teaching with continual tilting at Western critics of Quran, and Commentary by an earlier Ahmadi, the Sadar Anjuman Ahmadiyya of Pakistan, but is brought upto date by reference to recent translations of the Bible, especially the Union version of the Bible in Swahili, and to comments in the modern East African press and by leaders like the Archbishop of York."

"The Ahmadiyyas now claim to number some half a million in more than a dozen countries and one branch of them has established a mosque in London. Even though they are regarded by the orthodox as heretics, they are more able defenders of their faith than any of their contemporaries. There are no more active propagandists in the Muslim world today ; it is significant that of all the Indian Muslim sects, this is the only one to establish itself among tribal Muslim." (Extracts from *Islam in East Africa*, by Lyndon P. Harries, M.A., Ph.D., published in 1954).

In a book recently published by the Cambridge University Press, London, entitled *Introduction to the History of East Africa*, we come across the following note about the Ahmadiyya Movement in connection with the propagation of Islam in Africa :

"The first Muslim mission in East Africa was opened in 1935 in Tabora, Tanganyika, by the Ahmadiyya Mission, and is now active in all three territories. The first task of its present Head, Sheikh



Sahibzada Mirza Mubarak Ahmad, Wakilut-Tabshir reading a Message from Hazrat Amirul-Mumineen Khalifatul-Masih II, Head of the Ahmadiyya Movement on the occasion of the opening ceremony of the Ahmadiyya Mosque, Hamburg. (West Germany)



(Left to right) Sir Muhammad Zafrullah Khan, introducing the Programme of the opening ceremony of the Ahmadiyya Mosque, Hamburg; on his left are (1) Sahibzada Mirza Mubarak Ahmad, Wakilut-Tabshir, Tahrik-i-Jadid (2) Ch. Abdul Latif, Ahmadiyya Muslim missionary for Germany and (3) The architect of the Mosque who later on embraced Ahmadiyyat or True Islam.

Mubarak Ahmad, was to prepare a Swahili translation of the Holy Quran with a commentary, other Islamic literature is being produced." (*Introduction to the History of East Africa* by Z. A. Marsh & G. Kingsford, Cambridge University Press, London).

Friends would be delighted to hear that the translation of the Holy Quran into the language of the Kikuyu has been completed. The Kikuyu is the largest and most important African tribe in the Kenya colony. Translation of the Holy Book into this language is expected to open up many avenues of work for our mission among the Kikuyu.

The African Muslims in East Africa are very backward in education. Christian missionaries have spread a network of schools all over the country which help them to spread the teachings of the Bible. Since there is no Muslim school, Muslim children and young men have to attend Christian schools and colleges, thereby embracing Christianity in the end in many cases, or they have to remain without education. Impressive figures in this behalf were repeatedly brought to the notice of the public and the government by our missionaries, as a result of which the government is now giving its mind to the question of providing education for Muslim children in non-Christian schools, of which two have already been opened along the coast, and more are expected in the near future. These schools will fulfil a great need of the African Muslims.

WEST INDIES

We have two missions in the West Indies: one in Trinidad, and the other in Grenada.

In Trinidad our mission was started in 1950, and by the grace of God there is now a strong and compact community. A young man from Trinidad,

Mr. Hanif Yaqub, studied at the Centre of the Ahmadiyya Movement at Rabwah for three years, and he has now gone back, having been appointed to work as a missionary. There is an Ahmadiyya community in Antigua island as well. Mr. Bashir Ahmad Orchard, our British Muslim brother, worked as a missionary in Grenada, and is now at Rabwah on leave. The Ahmadiyya Movement is getting to be known in these islands, and a number of people have accepted Islam.

GERMAN MISSION

The Ahmadiyya Mission in Germany was established in 1949. The Headquarters of this mission is in Hamburg. The year 1957 for this mission was a historical year, for during this year yet another Ahmadiyya mosque was built in the heart of the Christian world. In West Germany this is the first mosque of the Ahmadiyya Movement. Its foundation stone was laid on February 23, 1957, and its opening ceremony was performed on June 22, 1957. Under instructions from Hazrat Khalifatul-Masih II, Chaudhary Muhammad Zafrullah Khan came for the occasion from the Hague, while I* attended the function as a representative of the Head of the Ahmadiyya Movement. High dignitaries of the German Government, representatives of the Embassies of Pakistan, India, the Lebanon and Holland, university professors, notables of the town, representatives of the press and television, attended in large number. The Ahmadiyya Missions in U. K., Switzerland and the Scandinavian countries were represented as well.

The opening ceremony was performed by Chaudhary Muhammad Zafrullah Khan, and I* read out the special message sent for the occasion by

*The lecturer himself, Sahibzada Mirza Mubarak Ahmad, Wakilut-Tabshir, Tahrik-i-Jadid Anjuman Ahmadiyya, Rabwah.

Hazrat Khalifatul-Masih II, which was published in the *Alfazi* on June 26, 1957. I also gave a short address, which was followed by a speech by Chaudhary Muhammad Zafrullah Khan. The door of the mosque was then thrown open by him and those present entered the mosque to view it from the inside. Finally, the function ended with a prayer.

On June 21, 1957, one day before the opening ceremony, at 8 p.m., an important interview with Chaudhary Abdul Lateef, the Imam of the Hamburg Mosque, was broadcast on the radio, in which he expressed the hope that the construction of this mosque would facilitate and give an impetus to the work of propagation of Islam in Germany.

Some days prior to the performance of the opening ceremony, editorials in its connection appeared in all the leading newspapers in Hamburg, and a number of them published photographs of the mosque and the opening ceremony.

The function was also broadcast on the television, showing portions of the building and the proceedings of the opening ceremony, with a running commentary alongside, stating some salient facts in regard to the Ahmadiyya Movement—its foundation by the Promised Messiah for the revival of Islam, its propagation in the world by peaceful means, and that today Ahmadiyya Missions to fulfil this purpose were to be found spreading all over the world.

Goodwill messages on the occasion were received from Ahmadiyya Missions in Holland, Switzerland, East Africa, Freetown, Sweden, Liberia, Ghana, U.S.A., Lagos, from the German Ambassador in Pakistan, the Ambassador of Pakistan in Germany, and from the Chief Mayor of Hamburg.

In the wake of this missionary endeavour on our part the people of Germany are beginning to take an increasing interest in Islam which has an appeal of its own for this manly and enlightened race.

CEYLON

A regular mission of the Ahmadiyya Movement was established in Ceylon in 1951. Four years ago Hazrat Khalifatul-Masih II received a hint in a dream that arrangements should be made for publishing some literature in Sinhalese. This dream was mentioned in the *Alfazi*, and also in a journal in Ceylon. At that time the people of Ceylon were not giving much thought to the importance of this language. But then a Government came into power which, as a first step of administration, decided that henceforth Sinhalese would be the official language of the island, a measure which has invested this language to it. Our mission in Ceylon has published a Sinhalese translation of *The Teachings of Islam* by the Promised Messiah, which to some extent, has fulfilled what the Khalifatul-Masih II had been told to do in the dream mentioned above. On the day, this translation was published in Ceylon, our mission held a function to which the Minister for Communications was invited, and he very kindly announced publication of the book.

The members of the Ahmadiyya Movement in Ceylon have been bringing out a journal, *The Message*, both in English and Tamil since 1917. Now a Sinhalese edition also has been started which is rapidly becoming popular. This is the only journal in Ceylon which is published in all the three languages spoken in the island. From a monthly, the Tamil edition of *The Message* is being turned into a fortnightly paper from the next month.

Under the auspices of the Islamic Literature Trust, the translation of the Holy Quran into

Sinhalese has been taken in hand. The work on this project has been started, the translation of the two Suras having been already published. *Seeratun Nabi* (a book on the life of the Holy Prophet) has been translated and five thousand copies published. Text-books in Sinhalese for use in the Muslim schools have been prepared which would make Muslim children familiar with Islamic teachings from a very early age. The first of this series was published in January 1957 to the extent of 20,000 copies which have been sold out. Three more text books have been prepared and sent up to the Educational Department for approval. We can rest assured that through the impetus given to Sinhalese by these efforts of our mission, people, who speak this language, will in time be drawn to Islam and begin to appreciate it, thus developing a bond of brotherhood with the Muslims of other countries.

BURMA MISSION

The population of Burma is 1,75,00,000 of which one million are Muslims; Christian 9,00,000, Hindus 1,50,000, a few hundred thousand hill tribes who are Animists, and the rest are Buddhists of the Hanayana sect.

Although we had had a small Ahmadiyya community in Burma since 1938, a mission was opened there only in 1952. In the beginning of this year our mission in Burma brought out the second revised edition of the Chinese translation of *The Teachings of Islam*, the expenses having been met by some Chinese gentlemen who greatly admire the Ahmadiyya efforts on behalf of Islam, though they are not Ahmadi themselves. This translation was ably done by a well-known professor of the Hong Kong University. Two well-known scholars of the Chinese language have very favourably reviewed this book, saying that it seemed to have been written under special divine grace.

Towards the end of 1957 our mission in Burma also brought out a translation of *The Teachings of Islam* into Burmese, the translation having been done by U Pimonin who holds a high position in the field of Burmese literature. His translation of *The Teachings of Islam* is included in the collection of his works and translations displayed at the Burmese Cultural Centre in Rangoon. This book has been held to be of such literary excellence that some Buddhist priests hold it very dear on that account. The Ahmadiyya Community of Burma has purchased a piece of land for a mosque and a mission house in Rangoon, a large part of the funds, needed for construction, has also been raised, and it is hoped the building would go up very soon.

Keeping in view the peculiarly difficult circumstances prevailing in this country, our rate of progress is very encouraging, and we can confidently hope that translation of *The Teachings of Islam* made available both in Chinese and Burmese would open up new channel for the propagation of Islam.

DUTCH GUINEA MISSION

Our mission in Dutch Guinea was started in 1956. This is an extensive country, peopled by twelve different races. The official language is Dutch. As soon as he reached there, our missionary gave a series of lectures in various places which, on the one hand, attracted a great deal of favourable notice, while on the other, they aroused hostility in some important circles. But it so pleased God that within a short period of one month, 200 souls joined the Movement, which rapid development was commented upon by a newspaper, *The Wiewetijid* which said that the success achieved by the Qadiani missionary in one month was one which had not fallen to the share of anyone else before.

Following close upon the heels of the establishment of the Ahmadiyya Community, Quranic schools have already been opened where the children are given an elementary religious grounding. The relationship between our mission and the local press is very cordial. Two articles written by our missionary, one on the "Need for Religion" and the other on "The Philosophy of Fasting during Ramazan," were published in a newspaper and read by the public with great interest.

A monthly, entitled *Ahmadiyya*, has recently been started in Dutch Guinea. Published in Dutch, it finds circulation in many influential circles. Besides, the mission distributes a good deal of literature in English, Dutch, French, Indonesian, Malay, Arabic and Urdu.

HOLLAND MISSION

The Headquarter of the Holland mission is located at the Hague. When our mission was first started in Holland in 1947, some superficial observers looked upon it as a joke and refused to take it seriously; in fact, some news-papers commented at the time that the hope that Islam, i.e., the Crescent, would ever shine on the firmament of the Netherlands could not be held to be more than wishful thinking on the part of the Muslims at the back of the Islamic Mission in Holland, or to be anything more than building castles in the air by people who would, after some time if not today, pack up and return to their homes in despair and discomfiture. But it is today hardly more than ten years since these words were written, and yet we find that the seed sown by Hazrat Khalifatul-Masih II has taken firm root in Dutch soil: the flag of the Crescent flies from minarets of the mosque opened in the Hague by Chaudhary Muhammad Zafrullah Khan on December 9, 1955; and this impossible thing that has come to pass right in front of our eyes

strengthens our faith. As friends are already aware, the translations of the Holy Quran into English, Dutch and German have been published under the management of this mission. In addition, the translation of the Holy Book into Russian language too has been entrusted to it, of which a draft has been prepared, which is being revised. Recently, under the auspices of the Vakalat-i-Tabsheer, our Dutch Mission took the portion from the "Introduction to the Translation of the Holy Quran" which deals with the life of the Holy Prophet, and published it separately as *Life of Muhammad*. Although books abound of this subject, written by Muslims and orientalists of repute, there was being felt, nevertheless, a great need for a book which should portray his personality and the events of his life in such a way as to bring out fully into focus the overall effect of everything, and yet keep the narrative brief. On account of these characteristics, this publication has proved a good instrument for the propagation of Islam in the western countries.

Besides, this mission sent out recently a set of 10 questions to 120 members of the Protestant clergy in regard to Christian creed and dogma. These questions were reproduced by newspapers in Rotterdam and the Hague, with comment to the effect that following the building of an Ahmadiyya Mosque in the Hague, activities of the Ahmadiyya Mission had greatly increased. After reports concerning this questionnaire had been published in the press, a member of the Dutch Parliament, who visited our mission, said to our missionary: 'I am a member of the Church Council for my locality, and I can tell you that your questionnaire came before our council for consideration.' From this, one can form some idea of the seriousness and concern with which our work is coming to be regarded in Church circles;

and by the grace of Allah, the day does not seem to be far distant when the following words of the Promised Messiah would come to be fulfilled in this country as well:

"For Islam, would once again come the same day of freshness and glory and light which came in its history once before a day: when this sun would indeed shine forth in all its splendour, as it did at the time of its inception". (*Fateh Islam*, page 9).

The Eidul Azha service this year was attended by some notables from different countries. It was conducted by Chaudhry Muhammad Zafrullah Khan, and broadcast on the radio the same day in the evening. A Friday service was already on the air on another occasion. Literature for the education of the Dutch converts is being prepared and issued, a translation into Dutch of the various texts used in the ritual prayers has recently been completed and is expected to be published soon.

To facilitate assessment by readers of the work being done by this mission, I might refer to some comments in the Dutch press:

1. A Catholic journal (*Tinotheus*) posed the question: "Will the Islamic Crescent rise on Holland? And we trust that an answer has been given by the construction of a mosque in the heart of the Dutch world".
2. *Haasche Post* wrote about our mission: "Asia is awakening."
3. *Utrecher News Blad* wrote: "A strong Muslim mission in Europe."
4. *Haasle Dagblad* gave a headline as follows: "Europe will certainly accept Islam."

SCANDINAVIA MISSION

By the grace of God our mission was established in Göttingen, Sweden, in 1956. A wellknown daily newspaper of the place, the *Göteborgs Posten*, in its issue of June 22, 1957, published a nice interview with a photograph of our missionary. Calling Islam a religion of peace and toleration, the article drew attention of the people of Sweden to our mission.

A young student, who aspired to study Christianity and then become a priest, accepted Islam in January, 1957, which was reported by the *Morgen Bladet* of Oslo under a headline as follows:

"MISSIONARY CENTRE OF MUHAMMAD IN NORWAY" "OUR FIRST MUSLIM"

"The name of this young man is Olaf Rune Christian. His Muslim name is Tahir Ahmad. Two more Norwegians, too, have accepted Islam.

"We are well aware of the missionary activity of the Muslims in European countries. Only recently they established a mission in Stockholm where they plan to build a mosque. At the moment, the nearest places from here where they have mosques are London and the Hague.

"The reaction of the public mind to acceptance of Islam on the part of Tahir Ahmad has been: 'Of course this is the time of one's life when one likes to try some big adventure. But that is not all. If you care to listen, he has many a strong argument for accepting Islam. Many of our youngmen take interest in foreign faiths. But it is very difficult for them to select one of them and to

stick to it in the face of the consequences of such a step. Our Church should, therefore, keep a strict eye on these missions and their spreading influence.

Olaf Rune Christian was studying Christianity to become a Christian missionary. But gradually he found himself in difficulty over many questions connected with the Christian teachings. Unable to face them he became a Buddhist, and then forsook that faith as well for Islam. He has told us that his study of the Catholic and Protestant Christianity was fairly deep. But now he says he is a firm and strong Muslim connected with the Ahmadiyya Movement. He claims that Islam has developed all his mental capacities and has given him peace."

Another newspaper (*See*) wrote: "This youth of sixteen observes all the rituals prescribed by Islam, like the five daily prayers and the Fasting. The two prayers he offers during school hours, he does so after duly informing the school authorities and after obtaining necessary permission. Then he goes out of the class and engages himself in prayer with his face turned towards Mecca."

In its issue of April 2, *Tidningen* of Stockholm published an article which said that Jesus Christ did not die on the Cross; that a group of German scientists had for the last eight years been carrying on research in regard to the shroud in which Christ had been buried. This piece of cloth, now 2,000 years old, which has been found in Turin, Italy, bears on it marks of the body of Christ. These scientists have informed the Pope in regard to their researches, but the Pope is maintaining silence about the matter; for, the result of this research lifts the curtain from a chapter of the fundamental history of the Catholic faith which has always been a mystery. With the help of the science of medicine and painting, the scientists have tried to

prove that Christ did not at all die on the Cross. The research of these German scientists has proved the truth of the point of view advanced by the Promised Messiah in this behalf.

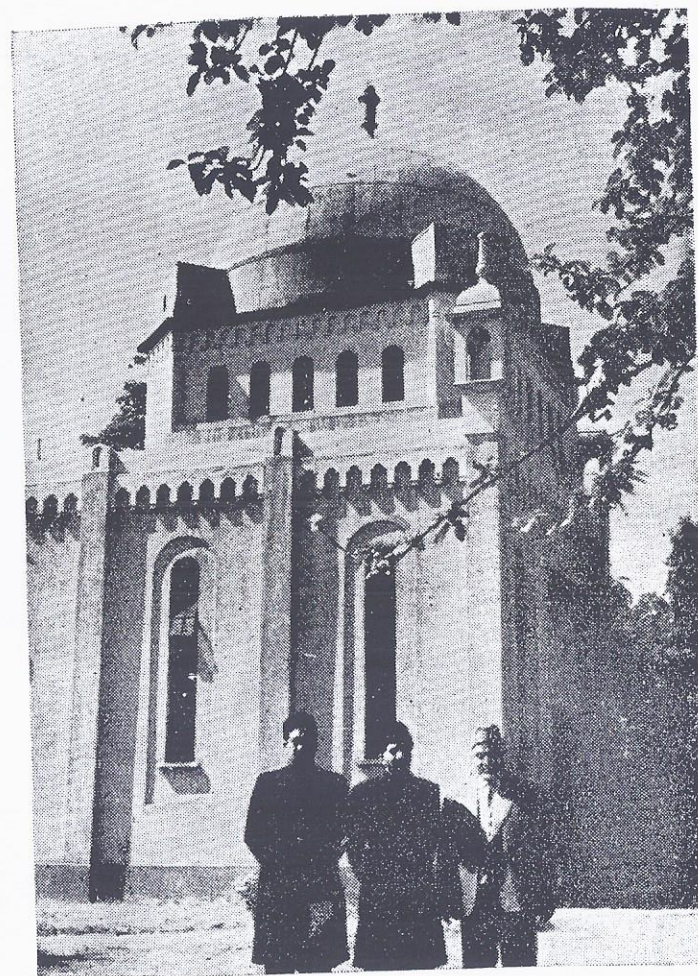
SWITZERLAND MISSION

Our mission in Switzerland was established in 1948, and the scope of the mission was extended in 1955 to include Austria as well.

This part of Europe had heretofore been altogether ignorant about Islam, but now these people are being introduced to its light through lectures and various functions arranged for the purpose.

A journal, *Islam*, started in 1949, comes out regularly and is sent to the members of the Swiss Parliament. Its popularity is daily increasing. Apart from Switzerland, the journal also finds its way to many places in Germany, Sweden, Denmark and Algeria. The following impressions of some of its readers are quite interesting:

1. "The December issue of your journal, entitled *Islam*, has for me become a memory that can never be effaced. By means of this journal you are removing a veritable mountain of misconceptions with regard to Islam."
2. "I have had an opportunity of working as a professor in Baghdad for three years. Everytime I get a copy of your journal, it refreshes the pleasant memories of those days."
3. "For the last three years I have had a chance to study your journal, *Islam*. I have always found its contents interesting



THE FAZL MOSQUE, LONDON



Dr. Sockarno is being introduced by Syed Shah Muhammad (Middle) Missionary incharge, Indonesia, to the students of Indonesia studying at Rabwah on his visit to Lahore, Pakistan

and hopeful. They reveal how preposterously wrong are certain things being spread against Islam by some of our religious and sectarian organisations. The time now seems to be ripe for a presentation of this great religion in its true colours and to set forth its teachings with proper emphasis and clarity."

4. "Though the journal is compiled with various minds and tastes in view, for me every issue brings material that gives me special peace. It not only presents Islamic teachings and history in a satisfactory manner, it also throws light on a Muslim's way of thought and philosophy of life."

Since for the purpose of this mission Austria too falls in its territory, and since in these parts German language is spoken, as it is spoken in parts of Switzerland, mission work is done there by means of trips to various places, by means of correspondence, and through the journal, *Islam*. This country deserves special attention on our part, for, many Muslims from Eastern Europe, especially from Yugoslavia, have settled in it. By the grace of God two men have joined the Movement. One is Dr. Seddler, who is animated by a great zeal for carrying the gospel of Islam to others. He has been given the Islamic name of Khalid, and he intends to come to Rabwah for education and training.

LONDON MISSION

Our mission in London has a special importance, for, this was our first centre for the propagation of Islam in the heart of Christianity. Another distinction of this mission is that it has had a number of

missionaries on its staff who were *Sahabees*, i.e., Companions of the Holy Founder of the Movement. The start was also made by a *Sahabee*, Chaudhry Fatch Muhammad Sayal.

In 1924 Hazrat Khalifatul-Masih II honoured this mission with a visit when he laid the foundation stone of the mosque which now is known as the London Mosque.

This visit of Hazrat Khalifatul-Masih II to London was an event of great significance in the history of our missionary effort in the West in general, and more particularly of our approach to the British people. It was partly occasioned by the London Conference on Living Religions of the British Empire in 1924 to which the Head of the Ahmadiyya Movement was invited to attend, and in which the Ahmadiyya delegation, headed by Hazrat Khalifatul-Masih II, played a memorable and a very prominent role.

The proceedings of this Conference were recorded and later published as *Living Religions of the Empire*, (Gerald Duckworth, London), in which the organisers of the Conference expressed special appreciation of the helpful and enlightening interest taken in the Conference by Hazrat Khalifatul-Masih II. The paper written for this Conference by the Head of the Ahmadiyya Movement and read by Chaudhry Muhammad Zafrullah Khan has also been published by the Ahmadiyya Movement separately in a book form entitled "Ahmadiyyat or the True Islam."

The interest taken by the British Press in this Conference, and in the contribution to its success made by the Head of the Ahmadiyya Movement, materially added to the stature and dignity of our mission in London, and to our missionary endeavour all over the world.

Another paper read in this Conference which represents the Ahmadiyya point of view was on *Sufism*, prepared under instructions from Hazrat Khalifatul-Masih II by Hazrat Hafiz Raushan Ali, who also attended the Conference along with other Ahmadi delegates in attendance on Hazrat Khalifatul-Masih II. This valuable paper is also to be found embodied in full in Gerald Duckworth's *Living Religions within the Empire*.

Another event connected with our mission in London which attracted unusual interest on the part of the British public was the opening ceremony of the London Mosque. As planned originally, it was to be performed by Amir Faisal bin Ibne Saud, now the Heir Apparent of Saudi Arabia. But after Amir Faisal had arrived in London for the purpose, an unexpected hitch arose, from political reasons, in the way of the Arabian prince taking part in the ceremony, which instead was performed by Sir Abdul Qadir. The whole story of how the Amir travelled all the way to London to perform the ceremony, and then at the very eleventh hour he had to stay away from the function, remained for many days a burning subject of extraordinary interest for the general reader of the daily press, and thus the London Mosque became a famous landmark in that vast world metropolis.

This was away back in 1926. Coming to comparatively recent history, the second visit of Hazrat Khalifatul-Masih II to Europe and London in 1955 put the Ahmadiyya Movement on the world map more emphatically and vividly than ever before.

Primarily, the second trip to Europe was undertaken by Hazrat Khalifatul-Masih II under medical advice for treatment of a serious ailment subsequent to the attack on his life by an assassin who inflicted dangerous neck wound with a knife. Though far from

being in the best of health, Hazrat Khalifatul-Masih II, on the occasion of this visit to Europe, had carefully planned a number of activities for his short stay to give an added impetus to our missionary effort all over the world.

For this purpose he ordered that a conference be held in London during his stay in that town, to be attended by representatives of our missions working in Europe, the two Americas and in Asia. Giving instructions for the holding of this conference he said :

"I have decided to bring together all our missionaries in Europe and America in a conference in Europe itself to settle questions involved on the spot. It would be a matter for no very great surprise if God in His grace and mercy were to let us behold during our own lifetime the triumph of Islam which is destined to come, so that the time of our death may in this respect be more blessed than the span of our lives."

LONDON CONFERENCE

Presided over by Hazrat Khalifatul-Masih II himself, in spite of serious indisposition, this conference was held in London on July 22, 23, 24, 1955. A questionnaire had been sent to all Ahmadi Missions in the West by way of agenda. Answers brought in from every mission by its representative constituted full reports on the working of these Missions, which were duly deliberated upon in the various sessions. Under instructions from Hazrat Khalifatul-Masih II, the following were the Ahmadi missionaries who attended :

1. Chaudhry Khalil Ahmad Nasir from America ;
2. Maulood Ahmad Khan from U.K. ;

3. Sheikh Nasir Ahmad from Switzerland ;
4. Chaudhry Abdul Latif from Germany ;
5. Chaudhry Karam Ilahi from Spain ;
6. Maulvi Ghulam Ahmad Bashir from Holland ;
7. Maulvi Naseem Saifi from Nigeria ; and
8. Chaudhry Muhammad Ishaq Saqi from Trinidad.

Besides the above representatives, this conference was attended by Chaudhry Muhammad Zafrulla Khan, Judge of the International Court of Justice, in his private capacity as a member of the Ahmadiyya Movement ; Chaudhry Mushtaq Ahmad Bajwa, a former Imam of the London Mosque, on this occasion Private Secretary to Hazrat Khalifatul-Masih during the visit to Europe ; Quraishi Abdul Rashid, Wakil-ut Tijarat, Tahrik-i-Jadeed ; and by myself as the Wakilut-Tabsheer.

On the first day, reports brought from various missions were duly presented, and valuable instructions were given on each by Hazrat Khalifatul-Masih II, as it was read out in the sessions with himself in the chair. When all these reports had been presented, a Steering Committee was appointed with the following members :

1. Wakil-ut-Tabsheer, Chairman ;
2. Maulvi Naseem Saifi, Secretary ;
3. Chaudhry Khalil Ahmad Nasir, Incharge of our Missions in America, Member ;
4. Sheikh Nasir Ahmad, Incharge of our Missions in Switzerland, Member.

This Committee invited proposals from the various representatives of our missions attending the Conference, and then submitted these with its own

recommendations thereon. Then, after due consideration, a number of decisions were made which, of course, cannot all be detailed here. But the decision on one particular point must be mentioned. To ensure smooth and co-ordinated work, the entire field of missionary activity was divided into the following well defined circles:—

- (a) North-Eastern Europe comprising Denmark, Sweden, Norway, Finland, Holland, and Germany, with Headquarters in Hamburg.
- (b) Southern and Central Europe, comprising Switzerland, Italy and Austria, with Headquarters in Zurich.
- (c) North-Western Europe, comprising Great Britain and Spain, with Headquarters in London.
- (d) West Africa, comprising Ghana, Sierra Leone, Nigeria, Liberia and other areas in this region, with Headquarters for the present in Lagos.
- (e) America, comprising all our missions in the two Americas, including the West Indies, with Headquarters in Washington.

It was decided that in the Headquarters of each of these circles, a library would be set up and maintained with necessary books on Islamic studies and other important literature needed for the work in the field, from which all missions falling in the circle would derive benefit.

In London, the occasion of the two Eids affords good opportunities every year for widening the circle of our contacts and for creating new openings. The functions arranged at the London Mosque in

connection with both the festivals were attended by a large number of notable people interested in Islam or connected in one way or another with the Muslim peoples in various parts of the world—representatives of various diplomatic missions in London, representatives of the Press, and many people prominent in the corporate life of the great metropolis. In 1957 about one hundred guests participated, who were entertained with Pakistani dishes. The arrangements at the London Mosque were much better as compared with such functions held by some other bodies in London or its suburbs, a point which was noted in some reports appearing in the Press.

Apart from the Eid celebrations, about eight dinners were held at the London Mosque in 1957, with thirteen other parties on other occasions. Useful and interesting contacts were made on these occasions, or previous contacts deepened with a number of prominent people and organisations. The year 1957 is also significant for the fact that for the first time in the history of the London Ahmadiyya Mission, pictures of the mission with an introductory note was broadcast on the television four times, showing the gathering on the occasion of the Eid celebrations and views of the service in progress.

In Scotland during 1957 the Imam of the London Mosque gave an interview on television, in the course of which he answered a number of questions. The B.B.C. also broadcast a programme introducing the London Mosque to its subscribers. Mention of our London Mission was frequent also in the London Press. A monthly, *Our Home*, published a photograph of the London Mosque, with a life sketch of the Promised Messiah, a brief history of the Movement and a note on our foreign missions.

During 1957 our mission in London delivered lectures on Islam in 36 clubs and 26 societies of various kinds. On all occasions there were questions and answers at the end of lectures. To people who show interest in Islam in such meetings appropriate literature is sent afterwards by mail, and many of them are invited to gatherings and functions held at the London Mosque from time to time. Some impression about the effect of such lectures may be formed from a letter received by the Imam from Mr. Richard C. Wood, M.A., F.R.S.A., in which he said :

"I am speaking on behalf of all our members when I say that we greatly appreciated all that he (Mr. Maulud Ahmad Khan) had to say to us. He spoke in sympathy. In many things he corrected our false impressions of the Islamic faith; he informed us about much that was new to us and showed us, not only by his words but also by his presence, something of the fine character that the faith can produce in man."

Although there are a number of women in London who have accepted Islam, there was so far no regular arrangement for their education in the teachings of Islam, or for that of their children. The only opportunity for this purpose was the very limited one afforded by the gatherings on the occasion of the two Eids. But when I was in London this year an Ahmadi lady expressed to me her disappointment over the lack of some adequate arrangement for the education of women and children in the teachings of Islam. I then drew the urgent attention of the Imam of the London Mosque to this question, and requested that the lady herself to come forward and form a society for the purpose. This she gladly did, and she became the first Secretary of *Lajnah*, formed by our sisters in London. Regular meetings of this body are now held, and

the work of educating the women and children in the Islamic teachings has been duly taken in hand.

SPAIN

The population of Spain is about 30,000,000. Our mission in this country was started in 1946.

By the grace of God we have already a small Ahmadiyya community in Madrid. When we remember that Spain is a land which for many centuries was a proud centre of Islamic civilization, excelling in all the arts and sciences, there is hardly a Muslim whose pulse does not begin to beat more quickly, and who does not experience an emotional storm at the merest mention of this name—especially when the present is compared with the past, the present when there remains not a single soul devoted to Islam in a land which had been one of its main bulwarks. It is no small source of satisfaction for us that the only Muslim body, that has so far aspired to carry the Quran back to Spain, is the Ahmadiyya Movement. The difficulties experienced by this mission, sometimes at the hands of the Roman Catholic clergy, and sometimes at the hands of the government, extremely nervous in regard to Islam, have been many; and most of them are continuing still. But the mission is working with rocklike firmness and perseverance.

Those, who have any knowledge of the history of Spain especially since the rise of the present regime, will not find difficult to imagine the conditions in which our mission here is working in many respects. But even at that we have gained a number of converts, who have accepted Islam with full knowledge of how mistaken and misinformed Spanish national sentiment frowns upon any connection with this faith even in the changed present-day context. In these circumstances it is greatly

to the credit of the Ahmadiyya Movement that it is maintaining an Islamic mission in this country, and it is equally to the spiritual glory of these sons of Spain who have the courage to accept Islam in the teeth of the misinformed hostility to this religion so strong among the Spanish people.

The Economic Structure of Islamic Society has been translated into Spanish and three thousand copies of the book have been published. The President of the Supreme Tribunal said on one occasion in regard to this book :

"I congratulate you on the publication of this book and wish to assure you that in Spain, and outside this country as well, you will undoubtedly succeed in the object you have in view in this publication."

Similarly, *The Teachings of Islam* has been translated into Spanish. After five thousand copies of the book had been printed, its publication was prohibited by the authorities. But our mission in Spain has sent the book to London where it is being distributed among the Spanish knowing people who happen to come in contact with our mission in London.

But in spite of all the difficulties which stand in the way of our mission in Spain, it is highly encouraging to note a deepening interest in Islam among the educated and intellectual people, who take no small amount of pride in the fact that Spanish civilization, customs and manners, and the Spanish language itself carry unmistakable signs of the impact of Islam through centuries of its history. It is also very happy and encouraging to note that the relations of the Spanish Government are very cordial with Muslim countries and peoples wherever they happen to be in contact.

Notables of Arab lands are often on friendly visits, and many Arab students are invited to Spain for study every year on government scholarships.

Our mission in Spain also tries to do useful work among visitors from Tunisia, Morocco and Algeria. Only recently a young, well-educated Tunisian took *baiat* as a member of the Ahmadiyya Movement. Similarly, this mission gets some good opportunities for *tabligh* among the people of Spanish extraction in the South American countries, as well as in the Philippine Islands, for the language spoken in most of these places is Spanish and the people look upon Spain as their original mother land. A very large number of students come to Spain for studies from these countries, and thus the seed sown in Spain scatters in many cases over a wide stretch of land. About a year ago the President of Cuba was presented with copies of the Spanish translation of *The Economic Structure of Islamic Society* and of *The Philosophy of the Teachings of Islam*. Similarly, sets of some books were sent to the Presidents of Columbia and the Argentine.

All in all, there is a basis for us to make a claim, however modest, that through contacts made by our mission and the useful work done by it, a great deal of the old prejudice against Islam is fading out, and it is not impossible that some day, sooner or later, the Spanish people should once more find themselves drawn by the religion which in centuries past played such a glorious role in the lives of their ancestors. The people of Spain are rightly proud that one of their race discovered a new and virgin world across the Atlantic which has so transformed the history of the human race ; and it would be no matter for surprise if the Spanish people, more than any other people of Europe, discover the

new world of universal brotherhood and peace which lies in Islam, so well within the reach of man, yet quite undiscovered by the European nations which have done so much for the human race in some ways.

MISSIONS STARTED BUT LATER CLOSED

Ahmadiyya Missions were also started in some other countries like Poland, Hungary, Albania and Yugoslavia, but the internal conditions prevailing in these countries were unfortunately such that these could not be maintained on a permanent basis, and had to be closed. But even during the very brief life of our missions in these lands, the seed was sown in important places, so that it took root in hearts in some cases so stout that they made a bold effort to give the Islamic way of life to their people, and one of them even lost his life in the attempt.

A mission was started in Italy in 1937, but later on had to be closed on account of the internal conditions. Efforts are, however, being made to revive it.

AMERICAN MISSION

The Ahmadiyya Mission in America was opened in 1921. Canada also falls within the purview of this mission. It is well to recall here that the United States of America first heard the name of the Ahmadiyya Movement in the life time of the Promised Messiah himself when the Founder of the Movement challenged to a prayer duel Dr. Alexander Dowey, who was the leader of a religious mushroom movement among sections of the people of the U.S.A., as a false claimant. He met his end as foretold by Hazrat Ahmad, leaving in his end a sign for the people of the U.S.A. to ponder.

This mission was started under instructions from Hazrat Khalifatul-Masih II, by Hazrat Mufti Muhammad Sadiq who held a very prominent position among the Companions of the Founder of the Movement. We have now six missionaries working there. We have regular centres in Washington and Los Angeles, in both of which places we have Ahmadiyya communities of some years' standing. A branch was opened in Detroit in 1957. During this year our mission completed a mosque in Dayton which has resulted in a great deal of increase in our activity in the area.

Other places where we have firmly established Ahmadiyya communities of varying sizes are Philadelphia, New York, Baltimore, Pittsburg, Youngstown, Cleveland, Chicago, Dayton, Indianapolis, Milwaukee, St. Louis, Los Angeles.

Plans are in hand for the building of mosques in St. Louis and in Cleveland. Mission House in Washington is to be enlarged, and a mosque is to be built soon in Washington as well.

In the way of literature this mission has a stock of about forty kinds of books for distribution and sale as opportunity arises. Sets of the Ahmadiyya literature have been placed on the shelves of hundreds of libraries in the U.S.A. A journal called *The Muslim Sunrise* is regularly brought out from Washington, in addition to which there is also an Ahmadiyya Gazette for the education and information of the various Ahmadiyya communities in the country.

Our missionaries get opportunities for delivering lectures in different societies and Churches. In 1956 Mr. Kunze, a German Muslim and an Ahmadiyya missionary, after a course of studies and training at Rabwah, the Headquarters of the Movement in Pakistan, was appointed to work in the United States

and when he took charge of his post, it drew a good deal of attention in the Press and gave rise on the whole to favourable comment. Mr. Kunze addressed the Convention of Pakistani students in the U.S.A., held in 1956, as well as the German Association in Chicago.

A notable achievement of our mission in America has been the publication of *An Interpretation of Islam* by a well-known Italian orientalist, Laura Veccia Vaglieri. With an introduction by Chaudhry Muhammad Zafrullah Khan, five thousand copies of the book were printed, which were quickly sold out, so that its second edition is in hand.

In the U.S.A. religious personnel of various denominations are invited by the authorities to look to the moral and spiritual well-being of the prisoners, for which purpose they are invited to deliver lectures in prisons. Such invitations from time to time are extended to our missionaries as well which afford an opportunity for putting out the Islamic point of view in regard to connected problems.

Special functions are held in our American Missions on the occasion of the Eid.

As a result of our missionary endeavour in the United States, combined with some favourable circumstances in some other respects, a gradual but clear change is beginning to be perceptible in the American people towards Islam from a more or less outspoken hostility to an open-minded and even sympathetic approach, of which two or three instances may here be quoted.

An illustrated American magazine, *Life*, which has a circulation of about 55,000,000, published an article about our missionary activity in Africa with

pictures of our missionaries and schools. The following is a gist of this article:

"Until recently Islam had no organised missionary movement... Today, however, there are signs that it has begun to interest itself in the technique of Christian missions... --And certain shoot sects are exhibiting symptoms of religious energy. Of these, the most vocal is a modern sect called the Ahmadiyya, with Headquarters in Pakistan and missionary centres throughout Europe, Africa, America and the Far East. The pictures on these pages disclose some of their efforts in Africa where Islam's doctrine of true brotherhood of man has appealed powerfully to Negroes..."

"In some areas where Christian and Muslim missionaries are in competition, Islam gains 10 converts for everyone who accepts the rival faith. It is significant that in West Africa, Islam has come now to be regarded as the religion of the blacks as opposed to Christianity, the religion of the Whites." (Life, May 9, 1957).

Secondly, *Readers Digest* is an American monthly, with a circulation of one crore and eighty lakhs, published in many languages. A well-known writer, James A. Michener, contributed an article in this magazine entitled "Islam, the Misunderstood Religion." With kind permission from the Editor, 10,000 reprints of this article were distributed to the public free.

An article was published in the well-known missionary journal, *The Moslem World*. It was entitled "Ahmadiyyat in Pakistan."

In view of a rising demand in this respect it has been decided to start some organisation among our

American Ahmadi brothers with a view to the education and training of local personnel for work as missionaries. Arrangements are also contemplated to be made for some of these to be sent for the purpose to Rabwah, the Headquarters of the Movement in Pakistan.

INDONESIA MISSION

The Indonesian people are deeply religious. But since they have been rather backward in education, Christian missionary activity was beginning to make considerable headway when our missionaries arrived on the scene. In addition to a certain movement towards Christianity, as a result of modern education, a general tendency was developing in the direction of unconcern in matters connected with religion, and this was beginning to have an effect on the Muslim population as well.

But the presence of our missionaries on the Indonesian soil has made an appreciable difference in the situation in this respect. Having studied our literature, even non-Ahmadi Muslims feel more confidence in their religious views when they are brought in contact with Christian influence.

By the grace of God we have a strong and well established community in these islands, and the field of our work is very vast and extensive.

When Indonesia was struggling for freedom, our missionaries and the Ahmadiyya community of Indonesia, did yeoman's service to the national cause. When the Dutch handed over control to the Indonesians, and President Soekarno moved from Jogjakarta to Jakarta, among the seven distinguished men chosen officially to see him off, one was the Head of the Ahmadiyya Mission in Indonesia. This was in

special recognition of the services rendered by our mission and by the members of the Ahmadiyya Movement.

Keeping in mind a certain amount of association which a small portion of Indonesia has had with Hinduism, and to expose a trend of the Mahasabha Hindu mind, "Plans of Hindu Raj" was translated from Urdu into Indonesian language and published by our Mission. Another booklet published was *Muhammad Ali Jinnah and his Struggle*. One of our missionaries wrote *The Story of Pakistan*, and an Indonesian Ahmadi translated it into Indonesian language.

From this brief account of our activity and the achievement to our credit so far, the reader would be in a position to judge that our mission in that country and the local Ahmadiyya community have won respect and esteem all round. On the occasion of the Prime Minister Nehru's visit, it is interesting to note that a non-Muslim on one occasion introduced the Head of our Mission to Pandit Nehru as "a special representative of Pakistan" and the President himself admitted our service to Islam by introducing our missionary on another occasion by saying that he (our missionary) had done great service to Pakistan.

During 1957 two mosques were built in Java, and two in Sumatra. An impressive mosque was recently completed in Padang at a cost of nearly three lakhs.

But the most important work being done in Indonesia is the translation of the Holy Quran into Indonesian language. Translation of 20 *Paras* has been completed by the grace of God. It is hoped the last one-third of it will reach completion soon.

The Indonesian mission has produced a good deal of literature in the language of the country, translations of a number of books having been published. More literature is being prepared.

Educated and intellectual circles in Indonesia clearly feel and appreciate the healthy influence of our mission. During 1957, 200 people joined the Movement.

BORNEO MISSION

Borneo has a vast area, but a very small population as compared to the extensiveness of its territory. The major portion lies under thick jungle growth and almost inaccessible hills. Means of communication are extremely poor.

In Borneo we have three centres: Jesselton, Labuan and Ranau. Ranau has specially been the centre of our activity during 1957. Travelling in this area involves a trek of weeks through difficult forest and hilly terrain. It is inhabited by a tribe called Dusan, mostly pagan, with a handful of Muslims, ignorant and extremely backward, as was only natural under the circumstances.

Christian missionaries for some time past had been concentrating their attention on this important tribe comprising, as it does, nearly half of the entire population, and they have had a measure of success. Since the arrival of our missionaries, however, the situation has undergone a marked change; the beginning of a drift towards Islam is already noticeable which development has greatly upset Christian missionary circles, as well as the Christian rulers, in this case the British administrators, who seldom miss any opportunity to load the dice in

favour of the followers of the Cross. The policy adopted by British rulers in regard to the Christian missionary activity is a very important and interesting subject into the details of which I may not here involve myself. Should the reader be interested in this aspect of the question, I would refer him to Mr. Dard's lecture on the subject in the Annual Gathering of the Ahmadiyya Movement at Rabwah (1953) which was later published as a booklet. Suffice it to say here that the happy measure of initial success which fell to the share of our missionaries among the Dusan, the Government machinery moved swiftly to ban entry of our missionaries in this area. But our mission got into correspondence with the authorities and with reason and argument forced them to withdraw this ban. For many months this seemed to be impossible, but reason prevailed at last, and the order was cancelled, for, it was too clear an instance of discrimination against Muslim missionaries.

During 1957 a mosque was built and a modest Mission House in the *Ranau* area, for which a piece of land was donated by a local chief who has joined the Movement. He also bore the expenses of building the mosque and the Mission House. Prior to this, our missionaries used to pay only occasional visits to this area, but one missionary has now been stationed there permanently.

Our mission in Borneo already brings out a monthly called *Peace*. It is bilingual, one-half being in English and the other in Malay. Its circulation is increasing.

MAURITIUS MISSION

Our mission in Mauritius was started in 1915 by Sufi Ghulam Muhammad, a Companion of the

Founder of the Movement. Two of our missionaries died in that island and have been buried there. The Ahmadiyya community of Mauritius is a strong and influential community, admittedly the champion of Islam in this island.

Since Hindus comprise two-thirds of the population, two lakhs out of three, 'Message of Peace,' by the Founder of the Movement, which was addressed originally to the Hindus of India on the eve of the death of Hazrat Ahmad, has been translated into French, the prevalent language in the island. This work stands mostly to the credit of our brother Mr. Ahmad Yadullah, who, with two other members of the Ahmadiyya community of Mauritius, visited Rabwah during the Annual Gathering of 1956 as representatives from Mauritius, sent by that community to congratulate Hazrat Khalifatul-Masih on his successful tour of Europe and his restoration to health. In addition to the 'Message of Peace' *Tajalliyat-i-Elahiyyah*, *Chashma-i-Masihi*, and *The Teachings of Islam* have also been translated into French.

A notable event during 1956 was the establishment of a Bahai mission in Mauritius, which in the beginning attracted some attention. But this tendency was nipped in the bud by pamphlets and booklets published about the Bahai religion by our mission, most of the Muslims attracted by Bahai propaganda having already disassociated themselves from it. Whenever Mauritian Muslims find themselves in difficulties over the activities of the Bahai propaganda, they invite Ahmadis to help them out, and our reputation as champions of Islam is thus increasing.

SYRIA

Our mission in Syria was started soon after Hazrat Khalifatul-Masih's trip to Europe in 1924.

On his way to London, when Hazrat Khlifatul-Masih II stayed in Damascus for a few days, a learned Syrian divine, named Abdul Qadir Al-Maghribi, warned him against entertaining any hope that anybody in Syria would be attracted to Ahmadiyyat, a movement started by a Muslim in India, for, said he, how could the Arabs bent their knee before an Indian Muslim to whom Arabic was a foreign language.

This, of course, was too open a challenge to be ignored, and Hazrat Khalifatul-Masih replied that he would send a missionary immediately on his return to Qadian. This was done, and now by the grace of God we have a strong and well-established community of Syrian Muslims who have joined the Ahmadiyya Movement after full study of its teachings and its point of view. Our missionary in Syria now is Syyed Munir-al-Hasani who is himself a Syrian Arab. The Ahmadiyya community of Syria is composed of well-educated Syrians. During 1957 our Syrian Mission published a book in Arabic in reply to Maulana Maududi's *Mas'alla-i-Qadianiah*, the title of this book being *Al-Maududi fil Meezan*. A translation in Arabic of *The Teachings of Islam* has been published under the title *Alkhitab-al-Jaleel*, five thousand copies of the second edition of the book having been recently printed. During 1957 three members of the Ismailiah sect (followers of the Agha Khan) joined the Movement.

LEBANON MISSION

Our mission in the Lebanon has an importance of its own among our missions in Arab lands, for, this is a country where the population is a mixed one of Muslims and Christians, and because the economic and intellectual level of the people here is higher than that in other Arab countries.

The Headquarters of our mission is located in Beirut, the capital of the country where the educated circles highly appreciate the services being rendered by the Ahmadiyya Movement to the cause of Islam. Our missionary activity all over the world and our endeavour in getting the Holy Quran translated into so many important languages has been frequently appreciated in well-known newspapers like *Al-Hayat*, *Al-Hadaf*, *Beirut*, *Al-Watan* and *Al-Irfan*.

Our missionary has had in a number of talks with the Mufti of Lebanon who has in a way mildly admitted that the Ahmadiyya beliefs are directly deduced from the Holy Quran. Similarly, while in conversation with our missionary, in the presence of some other notable scholars, the famous divine Ahmad al-Ujuz admitted that, as held by the Ahmadis, Jesus Christ was dead; that this view was supported by open inference to be drawn from absolutely clear passages in the Holy Quran. He is so emphatic and bold in holding this view that he has even given a statement to this effect to our missionary, of which a photostat copy has been published in some of our journals. We have Ahmadiyya communities in various towns of the Lebanon, all progressing in acquiring a deepening sense of the message and significance of the Movement.

MUSCAT MISSION

This mission has been in existence for some time, the main channel for activity being through private interviews and contacts, with distribution of literature wherever possible. Literature prepared in Arabic at our Syrian mission is also sent to our mission in Muscat, and thus many misunderstandings are being cleared.

SINGAPORE MISSION

Our mission here was started in 1935. The translation of the Holy Quran into Malay has been in hand here for some time now, in addition to which some of our literature have been published in Malay.

Previously we had no strong and fixed centre of our activity in Singapore, but now a lady member of the local community has donated a piece of land with a garden in it, on a part of which a mosque has already been built, of which the opening ceremony was performed in March 1957. Similarly, one of our centres in this area has sprung up at Kuala Lumpur which is the capital of the Federated Malay State. On the occasion of the Independence celebrations in August, 1957, our missionary presented copies of the English translation of the Holy Quran to the Sultan and the Prime Minister.

As the Ahmadiyya Movement is beginning to come into prominence, a strong opposition is also springing up in certain quarters, a great deal of which finds its way into the press in the form of articles or reports from various sources. But all hostile criticism is successfully met by our mission which is day by day gaining in prestige and dignity. Some idea of this increasing influence can be had from a gist of report by a professor of the Malay University, Mr. Zainul-Abideen, at the Colloquium on Islamic culture in 1953, which was to the following effect:

"Thirty years ago the doctrines of Ahmadiyya Movement in India were first discussed and condemned in the Malay Press. Now, educated Muslims in Malaya are becoming less intolerant to the more sober views and interpretation which the moderate Ahmadis are putting forward. They take the ideas, but shun the name 'Ahmadi.'" (*Colloquium on Islamic Culture*, Sep. 1953, p. 56,

printed in the U.S.A. by Princeton University Press, Princeton, N. J.).

ISRAEL MISSION

The Ahmadiyya Mission in Israel is situated in Haifa at Mount Karmal. We have a mosque there, a Mission House, a library, a book depot, and a school. The mission also brings out a monthly, entitled *Al-Bushra* which is sent out to thirty different countries accessible through the medium of Arabic. Many works of the Promised Messiah have been translated into Arabic through this mission.

In many ways this Ahmadiyya Mission has been deeply affected by the Partition of what formerly was called Palestine. The small number of Muslims left in Israel derived a great deal of strength from the presence of our mission which never misses a chance of being of service to them. Recently, our missionary had an interview with the Mayor of Haifa, when during the discussion on many points, he offered to build for us a school at Kababeer, a village near Haifa, where we have a strong and well-established Ahmadiyya community of Palestinian Arabs. He also promised that he would come to see our missionary at Kababeer, which he did later, accompanied by four notables from Haifa. He was duly received by members of the community, and by the students of our school, a meeting having been held to welcome the guests. Before his return he entered his impressions in the Visitors' Book.

Another small incident, which would give readers some idea of the position our mission in Israel occupies, is that in 1956 when our missionary, Maulvi Muhammad Sharif, returned to the

Headquarters of the Movement in Pakistan, the President of Israel sent word that he (our missionary) should see him before embarking on the journey back. Maulvi Muhammad Sharif utilized the opportunity to present a copy of the German translation of the Holy Quran to the President, which he gladly accepted. This interview and what transpired at it was widely reported in the Israeli Press, and a brief account was also broadcast on the radio.

TRANSLATION OF THE HOLY QURAN

In the course of these brief notes on our various missions, translation of the Holy Quran has been frequently mentioned, though more or less only in passing. But the importance of the project seems to deserve a compact little note so that readers should be in a position to see at a glance all that has so far been accomplished in this field, and also get some idea of our plans for the future.

Of course the first step in this project was translation into English, work on which was started by Hazrat Khalifatul-Masih II as early as 1916. Translation of the First Part was published soon after, but then for various reasons the work remained for many years in abeyance, till under the programme of what is called the Tahrik-i-Jadeed, it was taken up again with redoubled zeal, and with a clear-cut schedule worked out by Hazrat Khalifatul-Masih II himself.

Two volumes of the translation and commentary in English have already been published, and a third volume is now ready for the press. A volume of the translation with the Arabic text, but without any

commentary or notes, has been published separately with a full introduction occupying 169 pages, which was written by Hazrat Khalifatul-Masih II himself.

About two years ago a translation into Swahili, an important African language, was published with copious explanatory notes and comments. This is becoming very popular in all parts of East Africa.

Translations of the Holy Quran have been prepared in German and Dutch, and have already been published. The work of translation into Luganda, the language spoken in Uganda, is in hand, and also into Indonesian, and some other European languages as well. Drafts of the translation have been completed into Russian, Italian, French, Portuguese and Spanish; and the work shall be continued by the grace of God until Ahmadiyya translations of the Holy Quran are available in all the main languages spoken by the human race in various parts of the globe.

The following opinions expressed in regard to our translations would be of interest for the readers:

"The book is very well-printed. The type is good, easily readable. Altogether it is a very valuable addition to the literature of Islam in the English tongue. The world is greatly indebted to the Ahmadiyya Movement for it."

(Dr. Charles S. Braden, Chairman, History and Literature of Religions Department, North Western University, Evanston, Ill).

"The Ahmadiyya Movement is the only active missionary Movement at work in Islam."

(*The Christian Century*, U.S.A.)

"After reading it I turned to the translation and for commending this edition as better than any previous attempt to present an English version."

(H. A. R. Gibb).

"The English is faultless, and misprints are remarkably few. Evidently no pains have been spared to present the Quran in as perfect a form as possible."

"The characteristics of Quranic teachings thus authoritatively expounded are certainly modern and in most respects admirable. If the United Nations could act up to principles here laid down, it might regain some of its prestige."

"The commentary is full and often shows a fine sense of spiritual values."

"There are many details which may awaken controversy. But it would be ungracious not to recognise that we have here the first part of a great and meritorious enterprise. It has no doubt been a labour of love to its authors."

"The attempt to present the teachings of the Quran in a form, adopted to the needs of the present, is a sign of spiritual life and missionary enterprise, and is on the whole enlightened and progressive."

(Richard Bell).

"It is no exaggeration to describe it as a veritable monument of Islamic scholarship. A formidable list of authorities has been consulted at all stages of the undertaking."

(A. J. Arberry)

"The translation is—as we say in French—sticking to the text. No one could praise enough the merit of this exactitude that helps to elucidate and overcome all the ambiguities and difficulties of the Quranic language. (Regis Blachere, Professor of Literary Arabic, School of Oriental Languages at Paris).

"I do not think I am too far in saying that, upto now, no translation of the Quran in a European language has pushed its endeavours so far to instruct the reader who is no scholar of Arabic with regard to the explicit as well as the implicit contents of the text translated. One would wish that the publication of a work that would be epoch-making in the popularisation of the book of Islam in Europe may be completed soon." (*Ibid*)

AHMADIYYA MOSQUES BUILT BY OUR MISSIONS ABROAD

England	1	Mauritius	1
America	3	Indonesia	34
Malaya	2	Gold Coast	151
Nigeria	19	Sierra Leone	25
Ceylon	1	Borneo	3
Syria	1	Freetown	1

FOREIGN AHMADI STUDENTS AT HEAD-QUARTERS OF THE MOVEMENT IN PAKISTAN

A very clear sign of the deep impress made by our missions abroad upon those who join the Movement in foreign lands is the number of people

who come from distant countries for education and training at the Headquarters of the Movement in Pakistan, so that they may afterwards go back to their homes and shoulder the responsibility of carrying the message of Islam and Ahmadiyyat to their countrymen. There is a number of such students studying at Rabwah at the present moment from far off places like Indonesia, China, Syria, Sierra-Leone, Gold Coast, Aden, British Guinea, Somaliland, Trinidad, and parts of East Africa. Many of them have returned to their homes after completion of their studies.

AHMADIYYA JOURNALS ABROAD

U.S.A	2	(The Muslim Sunrise; Ahmadiyya Gazette)
Switzerland	1	(Der Islam)
Palestine	1	(Al-Bushra)
Indonesia	1	(Sinar Islam)
Nigeria	1	(The Truth)
Borneo	1	(Peace)
Ceylon	1	(The Message)
East Africa	1	(Mapenzie Ya Munga Swahili)
	1	East African Times
	1	Voice of Islam (Luganda)
London	1	(The Muslim Herald)
Cape-Hagen	1	(Aktiv Islam)
Holland (The Hague)	1	(Al-Islam)
Cape Town (South Africa)	1	(Al-Asr)

It is evident, therefore, that onward rush of the Church Christianity has now been halted. This is

quite clear to those who remain in touch with the Press on Christian missions working in foreign lands, but here we would refer to only two publications:

"In 1934 an American observer's opinion was that missions are marking time if not in retreat."

(*Christianity Tested*, by Oscar Buck, p. 14).

"In 1948 Dr. Max Warren, the General Secretary of the Church Missionary Society, admitted that to speak of the triumphant progress of the Gospel is simply not true today and suggested that the Church may be likened more aptly to a resistance movement in an enemy territory than to an advancing army, or even a settled colonising power."
(*The Christian Attitude to Other Religions*, by E. C. Dewick, p. 28).
